

A  
**FALSE WITNESS**  
EXAMIN'D and REBUK'D;

AND THE  
Stedfast, Sincere Obedience

Of the People called *Quakers*, unto

**CHRIST JESUS,**

Their Souls Captain, Bishop and High-Priest,  
ASSERTED and VINDICATED:

Being an Answer to a Book, entituled, *A Declaration*  
concerning the People called **QUAKERS**, &c.

Given forth by I know not *Who*: There is subscribed to the said  
Book, **CHRISTODULUS ECCLESTONE**; but whether  
this be the Name of the Author, or only a Feigned Name, is a Question; But I do  
not know the Author by that Name, nor do I hear of any that doth, neither did I ever know  
any Man or Woman by that Name.

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By a Servant of Christ, William Gibson.

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For he said, Surely they are my People, Children that will not Lye; so he was their Saviour,  
Isa. 63. 8. — A faithful Witness will not Lye, but a false Witness will utter Lyes, Prov.  
14. 5. — Ye are of your Father the Devil, and the Lust of your Father you will do. he was  
a Murderer from the beginning, and abode not in the Truth; when he speaketh a Lye, he  
speeth of his own: for he is a Liar, and the Father of it, Joh. 8. 44. — A false Wit-  
ness shall not be unpunished; and he that speaketh Lyes shall not escape, Prov. 19. 5. —  
They bend their Tongues like their Bows for Lyes; but they are not valiant for the Truth, &c.  
Jer. 9. 3. — His Lyes shall not so effect it, Jer. 48. 30.



# The EPISTLE to the READER.

Reader,

**C**Hrist Jesus, in whose Mouth never Guile was found, hath said, that God is a Spirit; and they that worship him, must worship him in the Spirit & in Truth: And he hath said, that No Lye is of the Truth: And the beloved Apostle John said, God is Love; they that dwell in God, dwell in Love; and, he that loveth God, loveth his Brother also: And another beloved Apostle saith, Love thinketh no Evil; it Envieth not; it doth not behave it self Uniceerly: Love is the fulfilling of the Law, as it is written, Thou shalt love the Lord thy God with all thy Heart, and thy Neighbour as thy self. God is that holy, immutable, infinite Spirit, whose Presence fills Heaven & Earth, who hath given Life and Being to all Mankind, and whom all ought to fear and serve with their Souls and Bodies, which are his: He is that immutable, holy Fountain, from whom all Good doth originally come; as Love, Meekness, Patience, Justice, Equity and Mercy, and all other Blessings and Mercies, whether spiritual or temporal, which the Sons of Men do enjoy. And this God, who is an infinite Spirit, he is near unto all Mankind, to shew them what is Good, and what he requireth of them, that is, To do justly one to another, to Love Mercy; that is, to be Merciful, as he is Merciful: And this is he of whom the Prophet testified, saying, He that formed the Mountains, and created the Winds, and shews unto man his Thoughts, the Lord of Hosts is his Name: And this is he of whom the Apostle testified, saying, God hath shined in our Hearts, to give us the Light of the Knowledge of the Glory of God in the Face of Jesus Christ; and this Treasure (says the Apostle) have we in Earthen Vessels, that the Excellency of the Power may be of God, and not of us. Oh! happy are all they who are given up to follow and obey this holy Fountain of Love, Life, Joy, Peace, Justice and Mercy, &c. for them will be fill with these heavenly Vertues, and bring them into his heavenly Likeness, in which man was made in the beginning.

1 Cor. 13.  
read it  
through-  
out.

Amos 4. 13.

1 Cor. 4. 6.

But alas! there is another spirit, which hath gotten by Usurpation the Rule and Government over many of the Sons and Daughters of Men, which the holy Apostle calls the Prince of the Power of the Air, who worketh in the Hearts of the Children of Disobedience; and he is also called the God of the World, who hath blinded

Ephes 2. 2.

2 Cor. 4. 4.

the Minds of them that believe not. (in the true God) This is he that lead man first from the true God: This is he that lead Cain to kill Abel, because his own Works were Evil, and his Brother's Righteous: This is he that led the Old World into those many provoking sins, which caused God to overthrow it; who preserved Noah, that Preacher of Righteousness, and did not destroy him with that Ungodly Generation: This is he that led the People of Sodom and Gomorrah into those many Grievous Abominations for which God destroyed them with Fire from Heaven, but delivered just Lot, who was vexed with their Ungodly Conversation: This is he who led Pharaoh, King of Egypt, and his Task-Masters to oppress the Israel of God, whom God delivered out of their Hands, and overthrew them in the Red Sea: This is he who Raigned in the Apostate Jews, who went from the Law of God, and made them mad against the Lord's Prophets; so that they put them to Death: This is he who led Judas to betray his Master for Thirty Pieces of Silver; and led Demas to forsake Paul in his Suffering, and to turn to the Evil World: This is he who set the Hypocritical Professing Jews into a Rage against Christ Jesus, the Right Heir, when he came amongst them, and did the Mighty Works that never man did; they would not believe him but said, By Beelzebub, the Prince of Devils, he cast out Devils: They spit upon him, he was crowned with Thorns, & afterwards crucified, whom God rais'd the third day, according to the Scriptures, and who is ascended and exalted at the Right Hand of the Majesty on high, &c. These Professing Jews were the chief Instruments against him, though they were assisted in this work of Wickedness by the Gentiles: This is he who was those Persecutors Father, as Christ told them, You are of your Father the Devil (saith he) for the Works of your Father you do; for he was a Lyar & a Murderer from the beginning; when he speaks a Lye, he speaketh of himself; for he is a Lyar, and the Father of it: And this is he who led the Heathens to Belye the Primitive Christians, and their Principles, and to put them to Death: And this is he who hath led in hypocritical Generation of Professors of Christianity, who are in the Apostacy from the Life of Christ, to belye us and our Principles, and to persecute us for our Obedience to Christ Jesus, yea, even some of us to Death: Oh! that they might find a Place of Repentance, and obtain Forgiveness at the Hand of the Lord God: This is he who hath led this Author to Belye us and our Principles and Practices, as may be seen in the following Book; So as it is written, He that is born after the Flesh, persecutes him that is born after the Spirit; and they that will live God-like in Christ Jesus, must suffer Persecution; and Evil Men and Seducers wax worse and worse, deceiving and being deceived — Oh! Wo and Misery will come upon all those who continue unto the End of their Days in the Obedience unto this Lying and Murdering Spirit, which is the Original and first Cause of all Idolatry and false Worship; that is, and ever was upon the



the Earth, and of all Sin that is and ever was committed against God and his Christ. Oh! that the Professors of Christianity in our time might see how they are led by him into Envy, Lyes and Slanders against the People called Quakers: Oh that they might come to see what a bad Master they serve: Our Desires are, that they might forsake him; and believe in the Light, which Christ hath lighted them with, that so that might stay their Minds out of Evil, and exercise their Minds to God in that which is Good, that so they might come to know the Life of Christ made manifest in their mortal Flesh, as the primitive Christians did, and as a Remnant now do; for that is it that makes a real Christian: and without that no man can be a real Christian, though he profess all the good Words of God and Christ, the Prophets and Apostles, that are written in the holy Scriptures, and though he should praise all the Shadows of the Heavenly Things, that were practised both under the Law and afterwards.

There is one considerable Reason to expect, that such of the Confederate-Body of the several sorts of Professors, who are in such a great Out-rage against the People called Quakers; will not espouse this Author, and his false Declaration into their Confederacy against the People called Quakers; the Reason is this; he saith in his Epistle, That the Light of Christ in every Man and Woman's Conscience is the Way to God; and that there is no other Way under Heaven to attain Salvation.

Now these Professors having declared their implacable Envy against the Light within, how can they espouse him and his Declaration into their Confederacy against the aforesaid People? But if they will agree to Persecute, Belye and Slander the People called Quakers, notwithstanding these their great and fundamental Differences amongst themselves, the People called Quakers are resolved in the Strength and Power of the Lord Jesus Christ, to bear and go through all their Reproaches, Lyes, and Slanders, and that with Cheerfulness; esteeming Reproaches for Christ's sake far greater Riches then the fading Glory, Riches and Honour of this World; for this People have an Eye to a Spiritual recompence of Reward in the World to come; and this People endure Afflictions with Cheerfulness, because they see and feel the invisible God to be their Support; to him be all Glory, Praises and Honour, now and for evermore, Amen.

Take Counsel together, and it cometh to nought; speak the Word, and it shall not stand; for God is with us. For the Lord spake thus to me with a strong Hand, and instructed Me, that I should not walk in the Way of this People, saying, Say ye not a Confederacy to all them to whom this People shall say, A Confederacy, neither fear ye their Fear, nor be afraid; sanctifie the Lord of Hosts himself, and let him be your Fear, and let him be your Dread, *Isa. 8. 10, 11, 12, 13.*

London, the 22th of the  
9th Month, 1674.

William Gibson.

*A False Witness Examined and Rebuked ;  
and the Stedfast, Sincere Obedience of the  
People called Quakers, unto CHRIST  
JESUS, their Souls Captain, Bishop and  
High-Priest , Asserted and Vindicated :  
Being an Answer to a Book, entituled, A  
Declaration concerning the People called  
QUAKERS, &c.*

**T**HIS Author begins his Epistle to his Reader in the following words :  
*I give thee to understand (saith he) that my Intent in publishing this  
Book, is not in the least to Vilifie or Undervalue that Principle  
which the People called Quakers, do preach and profess—or to draw thy Mind  
from it ; But with Confidence do bear my Testimony to the Truth of it, &c.  
to wit, That the Light of Christ in every Man's and Woman's Conscience, which  
maketh manifest Darknes, and discovers Sin and Iniquity, is the Way to God ;  
and that there is no other way under Heaven to attain Salvation. God is Light  
(saith he) and whosoever comes to him, must come to him in his Light, &c.*

To this I answer ; These fair Words might cause People to think, that  
this man is a great Friend to the LIGHT within, which the despised People  
(of God) called Quakers, do preach, bear witness to, and live and walk  
in ; and also, to those People who do so live and walk in the Light : But  
alas ! it is quite contrary, as will appear in the latter part of his Epistle,  
and also in the following Book : For his Feigned Commendation of the Light,  
and bearing Testimony to it, doth and will appear unto the Children of Light  
to rise from the same Ground of Darknes and Envy, which theirs did whom  
the Apostle mentions, who did preach Christ of Envy, who through their  
preaching did design to add Afflictions to his Bonds, as he himself hath said : That  
this man's Work of Darknes has the like Tendency, the Children of the Light  
do and will see, considering the Nature of it, as also the Time of its being  
brought

brought forth into the World, even in a Time, when the Rage and Fury, Combinations and Confederacies of divers sorts of Professors are great against us, chiefly because of our confessing to, and walking in the Eternal, Spiritual and Divine Light, wherewith God and Christ hath enlightened our inward Man.

This pretended Friend to the *Light within*, tells his Reader in the latter part of his Epistle, *That the Selfish Serpent hath deceived the People call'd Quakers, of the Simplicity which God had brought them into* (yea, saith he) *even many of them which are accounted the Heads and Leaders of them, hath brought them again into Selfishness, Covetousness, and Pride, and Fulness of Bread, &c. so that now the Flesh-pots of Egypt are more desirable then the hidden Manna.*

Ans. I do in the Presence and Power of God charge this Author to be a Liar. One Lye is, in Charging thoe which he accounts Heads and Leaders, to have brought the People into Selfishness, Pride, Fulness of Bread, &c. Another Lye is, That the *Flesh-pots of Egypt* are more desired by us then the hidden Manna: Another Lye which he chargeth upon those he calls Heads and Leaders, is, that they claim Lordship and Dominion over the People, the Heritage of God; and so rob God of his Glory. There are more Lyes in his Epistle, but I pass them for Brevity. This in brief in Answer to his Epistle.

I having diligently read and consider'd his following Book; I find that which is most notoriously *Wicked*, and therefore most worthy of my Notice to be in the latter part of his Book; and there I shall begin with him, and examin his Book backward so far as I esteem it worthy of my Notice.

The first thing I shall take Notice of in his Book, is in Page 21. where he gives a Relation of Jeroboam's setting up the Calves at Dan and Bethel, and of his Self-Interest in so doing, and how his so doing was a great Sin before God, and became a Snare to Israel.

So now amongst this People (saith he) the Spirit of Jeroboam cryeth out, *It is too much for you to worship God in a Testimony against Tythes; There is a Calf in Bethel, and another in Dan; There is a Meeting on First, Second, Third, Fourth, Fifth and Sixth Dayes, Worship God there, and it is well enough.*

Ans. Oh thou Lying, Presumptuous, Scornful Spirit! The Lord rebuke thee, who comparest the Meetings of the Lord's People, gathered by his own Spirit and Power, and established in the same, to the Calves which Jeroboam set up at Dan and Bethel: Thou wouldst insinuate, *That the People (of God) call'd Quakers, do count it too much to Worship God in a Testimony against Tythes, and that they have denied their Testimony therein which they bore formerly.* In this thou art notoriously *Wicked*; for if thou hast taken notice of this People for 18 or 20 Years, as thou signifyest in thy Book, I conclude thou canst not be

Ignorant

ignorant that these People have and do suffer much, both in *Spoil of Goods,*

There are at this Day many of the People call'd Quakers, Prisoners in the several Prisons in and about London, and in the several Counties of England, because they cannot in good Conscience give Tythes and Offerings unto the Priests and others who demand them. Christ being come who hath ended them by offering up himself once for all, who is the one Offering, Hebr. 10. 10, 14. Read the Chapter throughout.

*and Imprisonment of Body, yea several even until Death, in a Testimony for God against Tythes.* Divers of those People are brought up Prisoners to London from forreign parts of the Nation; and in many Counties of England, these People at this Day lay in Prison and have layn long in a Testimony for God against Tythes. Divers Books have been given forth by several of these

People in Testimony against Tythes, which have been generally received and owned by these People; One by that faithful Servant of Christ Francis Hough, who hath faithfully ended his Travails and Sufferings upon Earth, and is entered into the Heavenly Paradyse and Kingdom of God, where he doth possess that Eternal Crown, and inherit that Eternal Peace and Joy which never shall have End, which God, the Righteous Judge, laid up for him; who hath the like spiritual Blessings in Store for all that love his Appearance, and abide in Faithfulness to him to the End. There are also several other Books given forth against Tythes; one lately, intitul'd, *Tythes ended by Christ.*

This reviling Author in the Page aforesaid proceeds after his former Manner, saying, *It is too much for you to worship God in a Testimony against the Observation of Dayes; what need you to run the Hazard of your Estates and Liberties? there is a Calf at Bethel and another at Dan; there is a Meeting on 1st, 2d, 3d, 4th, 5th & 6th Dayes, &c.*

Herein he would insinuate, that the People called Quakers, have denyed their Testimony which they formerly bore against the *Observation of Dayes*: This Wickedness is like the former; for if he be a Person so well acquainted with us, as he pretends, he cannot be ignorant, that the People called Quakers, do continue their Testimony against the *Observation of Dayes*: for which some have lately been imprisoned, and many have had their Goods spoiled, and suffered divers other Wrongs for this their faithful Testimony; and whether he know this or not, yet the Thing is true.

This Author goes on in the Page aforesaid, after his former slanderous Manner, and saith, *It is too much for you to worship God in a Testimony against the World's Worship and their Priests, &c. There is a Calf at Bethel and another at Dan; there is a Meeting on 1st, 2d, 3d, 4th, 5th & 6th Dayes, &c.*

In this his Wickedness is very notorious; for who is it that knows not that we continue our Testimony against that which is Evil in the Priests, and their Worship; the Priests themselves may be Witnesses against him in this that he

is a *Liar*; I am assured, that the *Priests* would be glad if he said the Truth of us in this matter.

He goes on in the page aforesaid after his former Manner, and saith, *It is too much for you to worship God in a Testimony against the sending in of Arms, wherewith they slay and shed the Blood of Men; there is a Calf at Bethel and another in Dan; there is Meetings on 1st, 2d, 3d, 4th, 5th & 6th Days, &c.*

Here after his former manner he would make People believe, if he could, that we have denyed our former Testimony against *Wars and Fighting*, which arise from men's Lust: But herein the *Magistrates* themselves may bear witness against him, who have given out *Warrants* for the distraining of the Goods of the People called *Quakers*, for not appearing with, or sending in *Arms*, according to the Laws in those Causes made; and the *Bailiffs* and under Officers, who have distrained upon our Friends Goods for the Cause aforesaid, may witness against him also.

He yet proceeds further in his Wickedness in the page afore-said, after his former manner, saying, *It is too much for you to worship God in a Testimony against Pride, Covetousness, Fulness of Bread, &c. there is a Calf at Bethel and another in Dan; there is Meetings most days in the Week, &c.*

To this I answer this Ungodly Slanderer, thus; It is too much for us to do any thing that is Good of our selves, because of our selves we can do nothing that is Good; but through Christ Jesus, the Lord of Life, the People called *Quakers* have been raised up to worship God in a Testimony against *Pride, Covetousness, Fulness of Bread*, and many other *Abominations*: And this People hath not only been raised up through Christ to worship God, as aforesaid, but they are upheld to this day by Christ in their Testimony against *Pride, Covetousness, Envy, Murder, Lying, stealing, Drunkenness, Whoredom, Idolatry*, and all manner of Ungodliness; Glory, Glory to the Lord God for the same: And as the holy Apostle said, so the People called *Quakers* do experimentally say, that *Of themselves they can do nothing that is good*; but as he said, *I can do all things through Christ that strengthens me*; so there is a Remnant can say at this day, for which they give Praise and Glory to God, who is worthy of the same for evermore.

In the latter end of the 20th page, and beginning of the 21th, this Reviling Author charges the People called *Quakers* to have bound themselves with a Bond of *Covetousness*, and also saith, *That the Old, Subtil, Proud, Covetous Serpent hath got such a Head & Dominion over the People call'd Quakers, that hardly one of them dare speak the Truth of him, though they see it never so evident.*

Ans. To this Great Slander I answer, *The Devil is a Liar, and the Father of all Lyes and Lyars*, and so hath begotten this Lying Spirit in this Au-

thor; so the Lying Spirit must inherit the Lake with its Father: I could be glad that this Lying Spirit might be cast out of this Author by Christ Jesus, the true Light and Life of men, before his dayes be ended in this World, that so his Soul might live in Peace with God in the World to come. This Author is outwardly a Stranger to me; but who ever he be, I exhort him to Repent of his Envy, and Lyes and Slanders, which he hath cast upon the People of God called *Quakers*; and if he do not suddainly cease from such evil Work as this, and Repent unfeignedly, that Misery will come upon him, which is hard to express in words, and not only upon him, but also upon all such Workers in Darknes as he is, who Repent not: And I tell him, That God Almighty hath raised that Nobility and Courage in Thousands of the People called *Quakers*, wherein they are bold at this day to speak against the Old, Subtil, Proud, Envious, Covetous, Lying Serpent; God hath given them a spiritual Bow and a spiritual Quiver full of Arrows, and hath made their Arms strong, and given them a skilful Hand to shoot at him in Mystery *Babylon*, where he is King over all Lyars, Slanderers and False Witnesses, who rise up against God and his People, and Christ and his Followers, but who do not agree in their False Witness against Christ and his Followers, but like the False Witnesses of old, are confounded in their Work: The Boldness and Courage, which God hath raised in the despised People called *Quakers*, to testify against the Devil, Dragon and Serpent, and against all sorts of his Works and Work-Folks, this hath made him to Rage and Fret, as he doth at this day, in his divers sorts of Work Folks; but notwithstanding his great working and raging in his Work Folks, yet the Lamb and the saints must have the Victory over him and his Army.

In pag. 17, 18. this Slanderer and Envious Busy-Body saith, *That these whom he calls Heads and Leaders, have brought themselves into a Church-Order and Fellowship, and as other Sects and Heaps of Religions have divided the Countries into Provinces, Procceses and Parishes, and every Particular Place his respective Officers as Arch-Bishops, Bishops, Arch-Deacons and Deacons, and every inferiour Officer to give Submission to his Superiors, and that Submission and Obedience of the Commonality to them all, as their Heads: Thus by Degrees (saith he) they got Lordship, and Mastership and Dominion over the People, and brought People to a Conformity by Force and Rigour.*

He further adds Eye upon Eye, saying, *That this People have One in every Liberty, who hath the Supremacy and Mastership over the inferior Officers, to whom they yield their Submission and Obedience; and so every one according to his Degree and Office hath his Degree of Rule and Seal of Mastership, &c.*

Ans. Oh thou Ungodly Person! How dost thou throw forth thy Fardels of Lyes and Slanders against the Heritage of the Lord, and thereby manifest thy



thy self to be void of the true Fear of God? I do tell thee, that I do not remember that I have ever read any Pamphlet of any Apostate, *Judas or Demas*, or any other Enemy of God and his People, that hath fardell'd up so many Lyes and Slanders in so little room, as thou hast done; all which are for the Lake, with the Father of them. Thou pretendest thou hast known this People about Eighteen or Twenty Years; and also signifiest, thou *knewst their Coming forth, and hast taken Notice of their Proceedings till this time*: And if so, thou art under the greater Guilt and Condemnation, for giving such a false Testimony or Declaration of them, as thou hast done; for if thou hast known them, and beholden their Order, as thou pretendest, it must needs be, thou lyest against thy own Conscience, and abusest thy own Understanding, in speaking of them (through Malice) that which thou must needs know to be false. I now tell thee, I have known this People above the space of Twenty Years, and have had my Conversation amongst them, and born my Testimony for the Lord amongst them, according to the Ability which I have received from him, above the space of Eighteen Years; and I have good Cause to believe, that I have known and do know this People better then thou dost, having been conversant with them, both in their publick and private Meetings so many years, and that from East to West, from North to South of this Island, and else where also; and I do tell thee, that the before-cited words of thine are all false, wicked and slanderous; for there is not many Masters or Lords amongst us, as thou wickedly endeavourest to insinuate; but one is our Lord and Master, even Christ Jesus, the Son of the Living God; and we are all Brethren, some Elder, some Younger, according as the Lord hath pleased to call and raise us up; and our Lord and Master hath clothed, and is daily more and more cloathing of us with the Garments of Humility and true Love, in which we serve him with Chearfulness; and one another in the same Love: And I tell thee, we have found Peace in learning Humility of our Lord and Master, and in coming to the fulfilling of the Apostle's Doctrine, who said, *Be ye all clothed with Humility, and serve one another in Love*; and who said, *Submit your selves one to another in the Fear of God*.

And whereas this Slanderous Author saith, Those whom he calls *Heads, &c.* have by FORCE and RIGOUR brought this People called Quakers in a Conformity unto them.

This is also notoriously wicked and slanderous, as many Thousands of those People can from true Experience testify, and I know would readily do it to the Face of this Author, if they knew him, and had Time and Place convenient for it; and they have this Testimony in their Hearts on the behalf of those whom God hath raised up to labour amongst them in preaching the Go-

spel, That they have not been, nor sought to be Lords over the Faith which God hath freely given them; but on the contrary, have been Fellow-Helpers of their Joy.

And whereas this Author saith, *The Heads, &c. have divid'd the Country into Provinces, Dioceses and Parishes.*

That is false and slanderous: The Lord God, who is a God of Order in all the Churches (and not of Confusion) hath raised up a People to worship him in Spirit and Truth in the several Counties of this Island; and they have been ordered by him who hath gathered them to provide convenient Places to meet in to wait upon him, and at such Places God hath ordered them in his Wisdom to meet together upon several Occasions, wherein he hath laid a Concern and Care upon them, as particularly to take Care for Relief for their Poor Brethren and Sisters, Widdows and Fatherless Children, and Prisoners and Strangers, and divers other Services of Love, which he calls for at their Hands.

This busie ill-minded Author is troubled at our Meetings, wherein the Lord hath ordered us by his pure Wisdom, to take Care that such who profess the Truth amongst us, may walk Orderly, as becomes the Gospel, that to whatsoever we do, whether Eat or Drink, Buy or Sell, Marry or give in Marriage, we may do all to the Praise and Glory of God, as being led and governed in all these things by the good Spirit of God.

In the 19th page he saith, *The chief Man or Metropolitan with the Elders and Deacons, &c. do assemble themselves together to hear and determine Matters; and when Judgment is given, it must stand, be it Right or Wrong.*

Answer, This is a Notorious Wicked Slander (ad led to his former Score, for which God will Reckon with him in his due time.) For the Just God hath led this People to be Just in giving Judgment for him betwixt Man and Man, in such Matters wherein they have been concerned; and of this they have the Testimony of the Good Spirit of God bearing Witness with their Spirits: And they also have a Testimony in the Consciences of those whom they have been concerned with in giving Judgment; and all false Judgment, Oppression and Wrong is denyed and abhorred by them. And I have told him before, that there is not many Masters, or Lords or *Metropolitans* amongst us; but we have One Master and One Lord, Christ Jesus: And though we own Eldership in the Truth, as the Primitive *Christians* did; yet in that Eldership which is in Christ, the Head of the Body, of which we are Members, there is no Lordship, as he endeavours wickedly to insinuate: For if one of the Least or Youngest amongst us be raised up of the Lord in his Wisdom and Power, either as a publick Preacher of the Gospel, or as a Help in Government, the Eldest amongst us will not Oppose, Gain-say or Discourage him in what



the Lord doth require of him; but contrarywise, will cherish and encourage him in the Service of God: And thus both Younger and Elder have been, and now are a Joy, and Comfort, and Strength one to another in the Lord.

This Malicious Author proceeds in the page afore said to shew his Enmity against us, in belying of us concerning the Management of our Affairs, which doth relate to the Relieving of the Poor: he saith, *The Elders and Deacons must give Account who gives liberally towards the Relief of the Poor.*

I charge this upon him as an absolute Lye; for there is no Person amongst us required to give in that Account, but every one is left free, to give as the Lord hath enabled them, and as he opens their Hearts thereunto.

And he further saith, *That the Money that the Elders and Deacons, &c. have Over-plus or in Bank, they deliver to their Superiors.*

This is another Notorious Lye; for as I have told him before, There are not many Masters, or Lords, or Superiors amongst us; but One is our Lord, Master and Superior, Christ Jesus; and that Mind is judged and denyed by us which would be greatest; and we dearly own Christ's Doctrine, who said, *Who would be greatest amongst you, shall be your Servant*; and who said, *Learn of me, for I am Meek and Lowly, and you shall find Rest unto your Souls.*

This Author proceeds further in his Wickedness in the page afore-said, in slanderling of those who have the disposing of the Money which is given for the Relief of the Poor; saying, *That if a Man of great Dealings in the World can keep a close Correspondency with such, if he stands in need of One Hundred Pounds, or Two, more or less, he may have a Supply out of their Treasury.*

This is a Slander, for we neither know nor own any such Practice amongst us, *That the Money which is given for the Relief of the Poor, should be put into great Traders Hands to get them great Estates or Advantages*; But our Principle and Practice is, that that which is given for the Relief of the Poor, may be kept and improved for that Use (only) and distributed to them in the Wisdom of God, as there is Occasion.

This Author hath uttered many more Lyes and abusive Expressions in this and the following page, against those whom God hath raised up to take Care for the Relief of the Poor, which I shall pass by at present.

In page 19, 20. this Slandering Person rambles on according to his former Manner, telling how the People called Quakers send out their Dreadful Sentences of Excommunications against them that pry into their Secrets, and like them not, but opposes them; which (saith he) make such a Noise and Railing amongst the People, as if it were one of the Pope's Bulls.

*Ans.*

*Ans.* O thou Scoffing *Ismaelise*! Herethou shewest thy self to be in the Brotherhood with our open Adversaries and old Persecutors, who have long talked at this rate against us, and made Lyes their Refuges against us, as thou dost; and while they have been labouring to make People believe that we are *Jesuits*, *Papists*, &c. they have been acting Cruelty against us, for no Evil done by us unto any of them, but only for our Obedience unto the Lord our God; which Work of Cruelty and Persecution of theirs, as one lately hath well observed, is one of the worst Parts of Popery; as witness the Hypocritical Professors Bloody Tragedy, in putting our Friends to Death in *New-England*.

Here are many more Lyes in these two Pages, which for Brevity I may at this time pass by: Yet there is one thing more in the 20th page, which I am not willing to pass wholly in Silence, & that is, This Author charges the People call'd *Quakers*, with having bound themselves with a Bond of Covetousness, because at some one time some among us may have refused an Apostate Liberty to lay his Dead in our Burying-Ground, who did, while he walked amongst us, give something towards the Purchase of the same.

*Ans.* It is certainly known to many, that both in City & Country, the Bodies of several, both Men, Women and Children, who were not of us, have been laid in our Burying-Grounds, who never gave any thing to the Purchase of the same: And it is not our Principle nor Practice, to make Wives and Children suffer for their Fathers and Husbands supposed or real Iniquities, which this Malicious Author hath slanderously charged upon us; though a particular Instance or Instances might be brought, that some amongst us have refused some *Apostate*, or Apostates Liberty to bury their Dead amongst us; and our Readiness to give Liberty unto those who are not of us, to bury their Dead in our Burying Grounds, who never gave any thing to the Purchase of the same, will clear us in the Sight of impartial and unprejudiced People, from his unjust Charge against us of *Covetousness* in this Matter. And I do tell this slanderous Author, That if some Person or Persons amongst us, have refused an *Apostate* Liberty to Bury his Dead in

Though as I am credibly informed, such an *Apostate* as this Author may in end, had his Child laid in the Burying-ground which doth belong to the People (of God) called *Quakers* in *London*.

our Grounds; this Denial did not arise from *Covetousness*, as he wickedly would insinuate; but was done in Zeal, as a Testimony against such an *Apostate*: And if the Body of the Deceased Wife or Children, or other Relation of such an *Apostate* have been refused to be laid in our Burying-Ground [only] at the said *Apostate's* Desire, I ask this Author, What Suffering this Denial can bring upon the Deceased Wife, Child, or other Relation of the afore-said *Apostate*? In

In the 11th, 16th & 17th pages this Uncharitable, Cavilling Busie Body throws out his Slanders upon some of the Servants of Christ, who long have been and yet are a Blessing in the Hand of the Lord amongst his People; he slanderously charges some such amongst us, who at first were raised up to declare the *Eternal Truth* (as he saith) *to be Changed, or Apostatized, and by their Evil Example to have been Instrumental in leading the People called Quakers from their former Sincerity to God.*

*Ans.* If the Father of Lyes, and old Accuser of the Brethren, were not Head in him, then these Slanders would not proceed from him; But out of the Abundance of the Evil Treasure, that the Evil One hath put into his Heart, he brings forth these Evil Things, for which the Just God will bring him to Judgment in his own due time: And tho' e whom he thus slanders and reviles do in their Hearts desire, that he, and such as he, might find a time and place to Repent of all their Hard Speeches and Ungodly Deeds, which they have done and said against the Lord and his People, that so they might obtain Forgiveness at the Hand of the Lord God.

This Uncharitable Caviller hath taken upon him to judge the Servants of the Lord concerning their *Food and Raiment*, which they do receive from the great Creator, who blesteth and sanctifieth the same unto them by his Word and Power, which dwelleth in them. I do tell this Busie Body in other mens Matters, That these men, whom he enviously accuseth have received Wisdom and Counsel from their Lord, Christ Jesus, how to behave themselves in his Church, both with respect to their *Food and Raiment*, and all those other things wherein they are judged by him: I do on their behalf, as knowing them better then he doth, turn his Slanders back upon his own Head; and let him know, that both they and I do refuse to learn of such Envious Slanders, as he is: Glory to the Lord, we have a better Teacher. And I further tell him, that *Pride in Apparel, and Excess in Eating and Drinking*, whether Wines or other Liquors, with all Idle, Vain and Sinful Discourse or Communications of what sort soever, is at this day denied and witnessed against by those men upon whom he hath cast his Slanders, both in their Doctrine, and also in their Lives and Conversations, as many Thousands can witness; Glory to the Lord God for the same.

This Author begins in the 10th page to tell a long rambling Story concerning a *Taylor* and a *Shoe-Maker*, whom he calls *Quakers*; this Story lasts from the page afore-said to the 14th page; and he calls this Story, *A Dialogue between a Taylor a Quaker, and a Shoe-Maker a Quaker*; but he doth not tell us the Names of this *Taylor* and *Shoe-Maker*, nor where we may find them, and therefore we have Cause to suspect, that it is (*Thomas Hicks-like*) a *Dialogue* of his own framing, to abuse the People called *Quakers* with.

But

But if that which he speaks in the *Taylor's* and *Shoe-Maker's* Name, be a Real Discourse between a *Taylor* and a *Shoe-Maker*, who esteem themselves of that People who are called *Quakers*; then I tell him, That as God hath no Pleasure in him that draws back, but in him that presses forward to the saving of the Soul; so the faithful People of God called *Quakers*, have no Pleasure that this *Taylor* and *Shoe-Maker*, or any other, should draw back from God into any Evil which God has once redeemed them out of; and when any that come amongst us do go back into Evil, it is Cause of Grief unto us.

But if this was a Real Discourse between a *Taylor* and a *Shoe-Maker*, who esteemed themselves of that People called *Quakers*; and that what thou hast said in their Name against the People called *Quakers*, was really their words; then I must tell thee, these men were nearer of Kindred to thee, & such as thou art, then to those People; and I shall briefly endeavour to shew thee wherein.

In pag. 14, 15. thou speakest thus in their Names, viz. *I think I may speak it between thee and I, saith the Taylor, There is much Losiness and Pride amongst Friends, as there is amongst any Sect of Religion whatever: And thou makest the Shoe-maker to say, Yes, it is True.*

*Ans.* But I say it is *False* and Slanderous, and Thousands of the People called *Quakers*, and others, have a Testimony in their own Consciences it is *False*: and so, if thou hast spoken Truth of the *Taylor* and the *Shoe-Maker* in this Matter, then we deny them and their Testimony in this Matter; and also testify against their Back-sliding, and do desire that they may Repent, and do their First Works, lest God take them away in his Anger.

This Author begins another rambling airy Story much like to the former, in pag. 8. which ends the latter end of pag. 10. Though this is not called a *Dialogue*, yet it is writ *Dialogue-wise*, like the other; they are so like one to the other, that they seem as though they had both one Father or Author; and whether this Author is the Author of one or both of them, is known to the Heart-searching God. The Story is concerning a *Trades-man* or *Shop-keeper*, called a *Quaker*, and a Man of some other Profession; this Author suggests, that the Person who is called a *Quaker*, did, when he came to the Knowledge of the Truth, deny for the Truth's sake the selling of some *Unlawful* or *Unnecessary Commodities*; But he is not so honest and plain as to tell us, who this *Shop-keeper* is, or what those *Commodities* are; yet he now charges it upon him, *That he meeting with one of his old Customers, a Man of another Profession, after they had saluted one another with a How dost do? and How do you do, Sir, &c. the said Shop-keeper did ask his old Customer, What dost want any of such and such Commodities? Upon which his old Customer (as this Author words it, answer'd, What do you sell such Goods again, Sir? And the other (as he saith) replied, Yea, I think as good as ever thou saimest.*

The

The Matter charged by this Author against this Shop-keeper is, That he now sells again, for his Earthly Advantage, some Unlawful or Unnecessary Commodities, which by the Power of God he was constrained to deny to sell in former time.

To this I answer, If it be really so, as thou sayest, I say concerning him and all others in his State, as I said before in the Case of the Taylor and the Shoemaker, that is, That as God hath no Pleasure in those that draw back towards Perdition, but delights that all should press forward to the Salvation of their Souls; so God's faithful Remnant (in Scorn called Quakers) have no Pleasure in the Unfaithfulness or Back-sliding of any that know and profess the Truth amongst us: But our tender Breathing and Desires are, That all that know and profess the Truth, may live and grow up in it, as Trees of Righteousness, bringing forth more and more Fruit to the Praise of the Lord God Almighty, who is worthy to be feared and served in Faithfulness by all who have tasted how Good and how Gracious he is; to him be all Glory, Praises, Dominion and Honour, now and for evermore, Amen.

In pag. 15. this Envious Author utters two Slanders against the People of God called Quakers; the first is, That if a man amongst us lives poorly, though never so honestly, and stands in need of some Relief or Assistance from this People, then this People pronounce hard Sentence against him, That he is not Faithful to God, and That he is Cursed in his Basket and in his Store, &c. and That he hath little or no Part in the Kingdom of God.

I answer, This is a Notorious Slander, proceeding from the Father of Lyes, as the Honest Upright hearted Poor People amongst that People, both in London and in many Parts of England, can and will testify; and as God hath made all Nations of one Blood to dwell upon the Face of the whole Earth: We know, that an Upright, Honest hearted, Poor Man and Woman, is as near and dear to the great God their Creator, and the Lord Jesus Christ, who has tasted Death for every man (Rich and Poor) as the Rich Man or Woman is: And with God there is no Respect of Persons, because of their Riches or Poverty (outwardly) as with respect to spiritual Rewards or Blessings upon their Immortal Souls; and as to the Lord, so they are to us the Lord knows, and our Practice testifies it.

The other Slander, which I purpose to speak to, which is contained in this page, is; This ungodly Author saith, That now Gain amongst the People called Quakers is accounted Codliness, that is (as he saith in the same page) A great House, and Furniture, and Fulness of Corn, Wine and Oyl, &c.

Ans. I may say unto this Lying Tongue as a Man of God once said, What shall be given thee, oh Lying Tongue? or Coals of Juniper: The Wrath of God is treasured up against that Lying Spirit, which is thy Head, which God in his due time will pour forth upon it, which to it will be an endless Cup of Torment.

Now I shall come to speak something to the first page of this Author's Book, he begins to the People call'd Quakers thus, speaking to them in general terms, saying, *Before the Way of the Lord was manifested, your States and Conditions were miserable, as to God-wards, living in Pride, Filthiness and all manner of Uncleanness, in Covetousness, Drunkenness, Swearing, Lying, Whoredom, Hypocrisy, Disimulation, &c.*

*Ans.* Here he speaks at Random, not like a Man sent of God to judge and teach us; for he doth not Divide right, and therefore he is not the Lord's Mouth unto us: For though we shall readily confess, that we have all sinned, some more, and some less, and so have all come short of the Glory of God,

\* Though the Vail of Darkness and Ignorance long abode upon several of our Hearts, yet we can say, In that dark time the Lord God was near unto us, who by his pure Light kept us out of such Gross Evils, as this Unworthy Congregation would cast upon us; And in a deep Sense of the dear Love of God in preserving us in that dark Time, we do in deep Humility give Glory unto him, for he is worthy.

and so our States were miserable; \* yet that we generally (even in our most estranged State from God) did live in all manner of Uncleanness, as he chargeth us, is utterly denyed by us; for many of us can say, as having God's Spirit bearing Witness to our Spirits to the Truth of

what we say, *That we were never guilty of divers things which he charges upon us in general Terms.* But had he been sent of God to teach us, he would have distinguished aright, as the holy Apostle did, who asked the Saints, saying, *Know ye not that no Whoremonger, or Adulterer, or Covetous Man, who is an Idolater, &c. hath any part in the Kingdom of God or of his Christ?* and he said unto them, *Such were SOME of you:* [Mark that] He did not say, they had all been such, or that they had all lived in all manner of Uncleanness.

To conclude with this Author at this time, I say, Though some professing the Truth amongst us, may, through their Unfaithfulness to God, have helped to fill his Evil Heart with this Evil Treasury, of whom he may have said something that is true in it self (yet with & in that bad Spirit, he will never make them better) Yet I tell him, there are many thousands who are clear from his Accusations, who have the Testimony of the Good Spirit of God bearing witness with their Spirits, *that they are his Children*, who are led by the spiritual Appearance of his Beloved Son, Christ Jesus, out of their former Vain and Sinful Conversation; and who are upheld by him, that they do not draw back towards Perdition; but do daily wait upon him, and by the Vertue of his Power are pressing forward to the perfect Salvation of their Immortal Souls: And as I have told him before, *As God hath no Pleasure in those that draw back, neither have his faithful People;* But they are grieved with the Back-sliding and Unfaithfulness of any who have known Redemption by Christ Jesus out of their Sins in any measure: And we do desire, that such may



may hasten to seek a Place of Repentance, and that they may come to the doing of their First Works, lest God cut them off in his Anger. Some there are who came with us to taste of the Heavenly Gift, and of the Power of that World which is without End, who are fallen away, and Apostatized from it, and are turned into Enmity against it, and against the despised People called *Quakers*, who keep their First Love to it, and Habitation in it: & as those are gone out from us, because they were not of us, so likewise some few there may be, who may yet appear amongst us, who being gone from that Pure Divine Life of Christ Jesus, by which (alone) we are upheld to God, such are not of us; and if they do not return unto the Lord by Unfeigned Repentance, them will the Lord reject, they being as the Salt which hath lost its Savour, and as the withered Branches, who are separated from Christ, the living Vine: And though some few are already gone out from us, and some such may yet go, and add to the Number of the envious *Apostates*, of which Generation this envious slandering Author bears a great Resemblance; yet the Work of the Lord amongst the People called *Quakers* doth daily prosper; God hath the whole Body of Mankind to work upon; He that gave unto his Prophet the Vision of the Valley full of Dry Bones, and gave him a Command to Prophesie unto them, and they stood up at his Command, and became an exceeding great Army; he is the same at this day as ever he was, whose Voice is crying through the Earth, and daily raising Desires in fallen Man and Woman after himself; so that though here and there an Unfaithful Person fall away from God, and so from Unity with his People, yet many more are raised up in their stead, and the Number of the Lamb's Followers are daily increased; for which the People of God called *Quakers* do give Glory, and Honour, and Praise unto him, whose Will is, *This all men might know the Truth, and be saved: As I live, saith the Lord, I have no Pleasure in the Death of him that dyeth; but that every one might turn from his Wickedness, and live.* And this Holy Pure God, who is a Fountain of Love and Life, gives a general Call and Invitation unto all the fallen Sons and Daughters of Adam to come unto him, saying, *Look unto me O all ye Ends of the Earth, AND BE YE SAVED; for I am God, and there is none else, a Mighty God, and a Saviour,* Isa. 45. 22. 1 Tim. 2. 1, 2, 3, 4.

This I have written in the Love of God, as a Testimony to the blessed Work which he has wrought and is daily working more and more in the hearts of his People in Scorn called *Quakers*; and as a just Rebuke to this scandalous Author. And I say, O that he, and all his Brethren, the Apostates & Enemies of the Lord Jesus Christ, and his faithful Followers, might seek and find a Place of Repentance; Oh! blessed will they be who turn from their Iniquities while the Day of their Visitation lasteth, even while the Spirit of the Lord God strives with them, for it will not always strive with man.

London, the 29th of the  
9th Month, 1674.

William Gibson.

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